

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are verily grieved concerning our brother

CAWALIEL BAILEY, Jr., Editors.

VOLUME II. NO. 13.

CINCINNATI, OHIO, FRIDAY, MAY 12, 1837.

WHOLE NO. 65.

POETRY.

From the Morning Star.

Plan for the Slave.

In Christian land Columbia,
Where science opens a her store;
Where Europe's sons are mighty,
But Africa's base and poor;
In dark abodes of slavery,
The scenes of many a sigh,
They need us unwearied,
To free them ere they die.

Alas, here's a land of freedom
By some her sons confessed,
While others are forbidden
To sit among the blest;
And will these stores of kindness
Remain to us supplied,
If some we keep in blindness
For whom the Saviour died?

Can we, the sons of plenty
And Christians too in heart,
Forbid to men this bounty,
Nor bibles, life impart?
Columbia! O Columbia!
Thou favor'd Child of God,
Arise and banish slavery
Remembering all thy good.

O may this land, the Southron,
The Northern, join in love,
To loose the yoke, the burden
And lead her sons above;
Then will the scenes of Nature
Their shining beauties wear,
When every human creature
The Christian image bears.

M. M. SMART.

ANTI-SLAVERY.

To the People of Clermont County.

Fellow Citizens:

In behalf of a Society, every where spoken of and vilified, we come forward to address you. We have been stigmatized as vile fanatics, as blood-thirsty ruffians, as incendiaries, as traitorous disorganizers, and every epithet of exceeding contempt has been thrown upon us, to degrade our character. We have been accused of designs against the State, of aiming to give the church control over it, as wishing to destroy the Union, as aiming to excite insurrection among the slaves, and desirous to spread havoc and let loose the dogs of war upon our peaceful land. In the common intercourse of life we do not treat any man as a villain till we have some evidence of it, but regard each other as honest men and good neighbors, till we see some evidence of a contrary character. In our Courts, the law presumes every man to be innocent until he is proved to be guilty, and should any man charge another with high crimes and misdemeanors without proof just laws of the land, administered by an upright jury, would inflict ample punishment upon him, who would thus wilfully defame his neighbor's character and destroy his reputation.

We who are called Abolitionists, have been thus wantonly abused, and have borne it with patience, not rendering evil for evil. Yet our character is as dear to us, as that of any man slanders us, and we come before an enlightened community to put ourselves on trial, and to call for an honest and upright verdict, as to our guilt or innocence of the charges laid against us. We plead our own cause, and we ask for a candid hearing, and then are willing to leave to your good sense, the decision of the question, whether we are right or wrong, in our designs, opinions, and measures.

We will very briefly attend to the charges that are laid against us, and then present our real object and some of the reasons that induce us to act in our present course.

1st. We are charged with designing to divide the Union.

It is all that we are required to do, to deny this charge wholly, when put on trial for our character, and to call our accusers for the proof. But we will stand on the defensive, and show you that this is not true. And first, what shall we gain by dissolving the Union? In all the evils that will befall our country, we shall have our share. All the distress by civil commotion, and perhaps war, will fall on us, as much as on others. We shall gain nothing in wealth, or honor, or safety, or peace of conscience, if we were to attempt such a thing, and what motive have we for it? Those who accuse us of this, see the foolishness of the charge, as applied to the great mass of the people, and say that it is the leaders of the party, who are ambitious men, and hope, by involving the country in commotion and blood, to rise on its ruins; but we the people, poor, ignorant, misguided souls; we the farmers, mechanics, and private citizens, are all led about by these designing men. Alas! what poor, unhappy, deceived beings we are. One would think we were more entitled to pity for our weakness, than to the abuse and violence with which we are loaded daily, and from every quarter. This hue and cry about separating the Union, has been the scare crow used by Southern politicians, to terrify the North, till it has ceased to alarm, and like a stuffed image, used to frighten birds from the corn fields, it has so lost its terrors that the very birds light upon it without fear. Who will divide the Union? The North? No, they do not need to do it. They can move on to wealth and independence, in spite of the incubus of slavery, that weighs down one half of the Union. But will the South do it? They dare not. Who will keep their slaves in subjection, when once the Northern States withhold their aid? Who will guard their defenceless coasts from hostile invasion, when Northern ships are withdrawn? Who will export their cottons when Northern sailors leave their ports? There is not a more helpless people upon earth, for all purposes of self-defence, than those of the Slave States. All her disposable force would be demanded to keep her slaves in check, and what could she do in a civil war? The blacks who live in the free States alone, could spread terror through their country, were they to cross the line with arms and ammunition, and proclaim liberty to the slaves. The South, blind as they are by passions, would cease to threaten us with division, and non-intercourse, and civil war, the moment they find we are not to be terrified by their threats.

2d. But it is said this abolitionism is a scheme of ambitious men to gain honor and distinction. Well, they have chosen a poor way to obtain it, if we may judge from the language of the public press, for there are few so poor as to do them reverence. If it is honorable distinction that we are contending for, why do not some of our aspiring politicians who dream day and night of offices, wealth, and fame, lay claim to their share of the mighty honors of the abolition cause? We are not fearful of losing our part of the glory. The reason that is to be acquired in our ranks, is freely offered to all, without money and without price. Alas, why is the golden harvest so slowly reaped? Why do not our editors, and orators, and statesmen, claim their share of the prize? Because

surely they know, that the rewards of honor and applause, lie not in the rough paths of this cause. That reproach, and obloquy, and persecution, are the lot of those who walk in them, and therefore they stand aloof. But be assured, that when the men who now bear the brunt of the hottest battle, have turned the ranks of the enemy, when the cry of victory is heard, and her eagle wing is spread over the victorious hosts of abolition, then will these pure hearted patriots, who now scorn all honor and emolument for their country's good, be seen trooping to share the spoils, like the birds of the earth and birds of the air, gathering to the battle field, to gorge upon the slain. Yes, when the hour comes to apportion the honors of the victory, then with trumpet-tongue, loud and long will be their praises of abolition, and eager their efforts to claim companionship with them. Of whatever crimes we may be guilty, then, we do most sincerely think, an ambitious desire, for honor and applause has a small place among the motives that actuate us.

3d. But we are charged with designing to excite the slaves to insurrection and murder! This is a high charge, and ought to have abundant proof before it is believed. But what is the evidence?—What abolitionist has ever been found exciting insurrection among slaves? We hear now and then of the generous Southerners seizing a defenceless stranger, and without trial or form of law, hanging him up like a dog, because, they say, they suspect he is an abolitionist. We have heard of this high-minded and honorable people refusing to pay a minister of the gospel, who had taught school among them, his just dues; and when he attempted to obtain them by law, charging him with being an abolitionist, and tarring and feathering him and then with threat of death driving him out of the State. But when yet has any man been found, whose name and residence has been given, that we might know him, and against whom, upon a fair trial, the evidence has been adduced, that he was an abolitionist, and was laboring to excite insurrection among the slaves?

But it is said, we do not dare go there, but stay at home and send papers to them. Well, suppose some of the Southern men in revenge, should write letters to our horses and cows, exhorting them to insurrection, they would be simply revenged, for who among the slaves knows how to read? Not one in twenty. And who at the North is acquainted with the name and residence of slaves that we might write to them? And what Postmaster at the South would deliver abolition documents to slaves? Their robbing the mail, so honorably, not many months since, in Charleston, testifies how much prospect there would be of exciting slaves, by sending publications among them in the mail. No, abolitionists are not so foolish as to send publications to those who cannot read, and if they could, cannot obtain them. But what is to excite insurrection? Look over every publication ever issued by an abolition society, and where will any man find one sentence that excites to insurrection and murder! The language of every society and writer is that of the Scriptures—the good and gentle, but also to the forward.

4th. Nor has the charge so often vociferated against every effort to do good—that we are attempting an union of Church and State—a more solid foundation. If it be an union, it will be one of the purest and best that ever yet effected; for among abolitionists are men of courage and energy, and pure principles, of every denomination of Christians, and of those patriots who have never allied themselves to any church. There is no denomination that can claim the precedence here, unless it be the benevolent, and meek, and unobtrusive body of Quakers who have never yet been accused of interfering too much with State affairs. They have always maintained a glorious preeminence in this work, and are justly entitled to distinguished honor for it; but they claim not, and none desires to bestow upon them, political ascendancy, nor can any other denomination obtain it. Equally futile are all charges of political designs. Efforts have been made by politicians on both sides, to identify abolition with their opponents, but in vain. In one thing, both the great parties of our land have endeavored to outstrip each other, and that is in abusing abolitionism; but from the names enrolled in our societies, it will be found that neither party can claim any superior exemption from this deadly trait of abolition.

The fact is that independent men of both parties—men who will not wear the yoke of bondage—men who will think and speak as they please, are found in this society, and it is obliterating political and religious preferences, and forming a great band of independent men, who stand aloof from party distinctions, and unite in the common cause of liberty and justice—who claim for all men, of every name, and nation, and color, the inalienable rights of life, liberty, and the pursuit of happiness.

What then is the object at which we aim? It may be very briefly stated thus: We design, by a full and correct exposition of the nature and evils of the slave system, to convince the community, both at the North and South, that slavery is immoral, unjust, injurious to master and slave, both in their temporal and eternal interests, that it retards the prosperity of our whole country, exposes to great danger, and brings upon us shame and contempt before the nations of the earth. And when this conviction becomes general, then those who made the laws which perpetuate slavery, will repeal them, and the system will be extinct.

It will be apparent that the only means we can use to act upon the community, is the exhibition of the true character of slavery, as evinced both by its principles and its practices. We hope to convince the whole nation that slavery is wrong, not only in the abstract, in theory, but in practice—that no circumstances, no plea of necessity, can change the character of the act of slaveholding—that it is, and of necessity must be, evil and only evil continually.

It is plain, too, that we must commence our efforts in the free States, for in them the opinion that slavery is wrong, is nearly as common as at the South, and multitudes, even here, attempt to justify its continuance from the bible. Now, while those States in which slavery does not exist, justify its principles, it is vain to hope that those who are engaged in perpetuating it, can be convinced that it is wrong. It is easier to satisfy a mind, unwearied by selfishness, than one whose judgment is darkened by passion and self-interest. We must therefore have the conviction universal in the free States, and deeply rooted, that slavery is a sinful system and inexcusable in all circumstances, before we can ever expect to have the slaveholder to advance one step towards this conclusion.

There is also a prevailing opinion in the free States, that it would be dangerous to free the slaves all at once; that immediate emancipation would be ruinous to both master and slave. Now, while this opinion prevails, no effort will be made to give present liberty to the oppressed, and the system will be prolonged from generation to generation, and yet this opinion will prevail among slaveholders forever, unless it is rooted out from the free States, and slaveholders will justify themselves by the plea of necessity, for retaining their fellow men in bondage, as long as we believe and tell them that it is not safe to free them at once.

Another fact shows that our commencing at the North is wise and judicious. It is this: There is a strong belief in the minds of multitudes here, that slavery can never be abolished but by removing the blacks from this country. Many say they are opposed to slavery, and would be glad to have it abolished, but they do not wish to have the blacks to remain among us, and they would rather they should continue in slavery, than be free to roam all over the whole land. Now while the free States cherish this opinion, they are saying to the South, hold on to your slaves until they can be removed. Do not consent to free them until you can get rid of them. But this is a cruel and

her than give them liberty and a dwelling among us.—We need, therefore, to convince the free States, that the removal of three millions of blacks is impracticable; that if it can, it never will be done, for both master and servant, is to free them on the soil, and find them as laborers. We need to show that the fear of being overrun with the blacks, if the slaves were free, is groundless; that nothing would so effectually drain off the black population from the North to the South, as to abolish slavery there; thus making that country more desirable to them, and offering inducements for them to emigrate from the North to a more suitable climate, where all their labor would be demanded and amply compensated, in the cultivation of the soil.

Now all these facts we believe we can prove conclusively; and when they are established, the North will be willing and desirous to have universal emancipation proclaimed, and will thus be able to exert an influence, by precept and example, to induce the South to change their system of slave labor. The example of the North, our superior prospects, the surpassing enterprise and industry of our people, the greater product of free compared with slave labor, have already exerted much influence over the South. Let all the countervailing influence which the false opinions we have cherished exert to perpetuate slavery, be removed, and our example will act with still greater power, and the influence of persuasion and argument will complete the work of conviction and reformation in our Southern brethren.

But why should we interfere in this matter? What business of ours is it whether the South hold slaves or not? What right have we to meddle with their domestic relations? These are questions often asked us, when we present our object, and the answers to them will lead us to consider the reasons that ought to induce every man to embark in this cause.

And first, we feel that we have a right to be interested in this cause, and make efforts to destroy the system of slavery, because it is one of gross injustice. To a generous mind, whatever effects the happiness of man is interesting, and comes home to his own personal feelings.—What heart in this land did not glow with deep interest, when Greece rose to shake off the Turkish yoke? Whose soul did not thrill with delight when the news of victory to the oppressed was borne to us? What meant the firing of cannon, or the illumination of cities, when the power of the oppressor was broken by the battle of Navarino? It told that the heart of every freeman swelled with not emotion, while he watched the contest between liberty and despotism, the oppressed and the oppressor; and yet what business of ours was it? What business had we to interfere with the domestic policy of Turkey? What right had we to raise contributions, and send provisions, and clothing, and arms, to this suffering people? They were men, and they were oppressed, and we felt that whatever belonged to them as men was ours. Their cause was ours, and we wept with their sufferings, and rejoiced in their joy.

Who has forgotten the intense anxiety with which we witnessed the ill-fated struggles of unhappy Poland, and the deep execrations with which our land resounded, when the oppressor overwhelmed these brave men, and visited with death and chains, and banishment and torture, those who had been contending for liberty? Why is the very child moved to interfere and help his weaker companion in a struggle with the stronger? It is that generous sympathy which the God of Heaven has implanted in our nature, that we might alleviate each other's woes; a sympathy that cheers the hour of agony, and soothes the wounded spirit; the best medicine of human sorrow, thrown into every bitter cup of adversity, which man is called to drink. He who extinguishes this in his own bosom, puts out the divine light, and changes himself from the image of God, to the likeness of an infernal spirit. He who should destroy this principle in the heart of our race, would transform this earth to a prison house of dark unmitigated woe.

We claim, as men created in the image of God, the right of sympathizing with the oppressed; of being merciful as our father in heaven is merciful; of rebuking the oppressor, however high he may be exalted by wealth or honor.

We engage in this cause by virtue of the right vested in us by God, to pity the poor and defenceless, and relieve him, to be indignant at the injustice of the haughty tyrant, and reprove him, and bring upon him that abhorrence which his crimes deserve. And is there not reason for the exercise of sympathy? Is it nothing that two millions and a half of our fellow creatures are stripped of all the rights of man; that they are converted into mere property, subject to the absolute disposal of a capricious master? Is it nothing that the husband can have no guarantee for the safety and purity of his wife, and the parent no authority to control and direct his child? Nothing that the tenderest ties of life are rendered, as daily wrong with anguish, that despair takes up its gloomy abode in so many immortal minds? Nothing that the virtue and purity of every slave are at the will of a licentious master? Is it nothing, that unrequited toil should be exacted by the scourge, year after year? Nothing that so many minds should be shrouded in midnight gloom, and the word of life be taken from them, and the fair treasures of knowledge be forever sealed to them? Who is a man, endowed with human sympathies, and will say that these things afford no occasion for the exercise of our compassion, and of strenuous effort to remedy them?

But were we to confine ourselves to the narrow views of self interest, and to look at nothing but what immediately affects our own welfare, we shall see enough to call for our urgent and continued effort.

And first, our honor as a nation demands that the foul stain of slavery be washed out from the records of our land. We boast our country to be the land of the free, the refuge for the stranger and the oppressed, and yet we almost the only civilized and christian nation in which slavery exists; and a system of slavery the darkest, most tyrannical on earth. Was a nation so implicated in this shame and dishonor. The Capital of our land is the slave-dealer's market, and the prisons of the United States are the receptacles into which the slaves are thrust, while they prepare to transport them to the distant market. The internal slave-trade is continued in all its horrors on our waters, and throughout our coasts. The fugitive slave is driven back to his bondage, if he has perchance escaped by the laws of our country, and the officers of the free States are compelled to act with the Southern slave master, in the disgraceful and inhuman work of riveting again his broken fetters.

All nations, who look upon our professions, breathing the spirit of universal liberty, and our practice, bowing down beneath the most galling yoke more than two millions of our free born fellow men, despise and laugh us to scorn. They hold us up before their subjects, as the republicans of America, selling, taking, scourging men, whom our Declaration of Independence declares to be our equals by birth, and this without crime and without any excuse, except such as avarice has always pleaded for oppression.

2d. Not only does the honor of our nation demand the extinction of slavery, but our safety requires its speedy removal from the midst of us.

It is an alarming fact, that in all those States where slave labor is the principal dependence of the people, the rate of the increase of slave population is greater, than that of the whites. The following table, extracted from Woodbridge's Large Atlas, shows the comparative increase of the slave and white population in nine of the principal slave-holding States. We have omitted Virginia, Delaware, and Maryland, because they are exporting their slaves, and they are diminishing in those States. The table is as follows:

Increase of Whites and Slaves per cent. 1820 to 1830		
	WHITES.	SLAVES.
	per cent.	per cent.
North Carolina	13	20
South Carolina	9	22
Georgia	27	45
Alabama	62	148
Mississippi	67	100
Louisiana	28	68
Tennessee	60	77
Kentucky	30	50
Arkansas	100	183

Thus it will be seen that in nine States, the increase of the whites is but 50 per cent., while that of the slaves is 76, or the blacks gain more than one third upon the whites every ten years, so that in thirty years, where there are some two whites to one black, there will be just equal numbers, and where now the blacks are equal in number to the whites, they will be two to one.

Now who does not see that this increase will soon produce such an immense physical force among the slaves, that it will be impossible to keep it down by any force from the slave States? Who does not see that in a few years, an immense standing army, raised from the North, from the sons of the present generation, will be required at the South, to hold the slaves in check? Who does not see at what an expense of men and treasure, we must preserve the lives and property of southern men, if this evil continues much longer? Look a moment at the proportion of slaves to whites already existing in the slave States. In Maryland there are 300 slaves to every thousand whites. In Virginia 620, in North Carolina 500, in South Carolina 1187, slaves to 1000 whites—more than equal in number.—In Georgia 733, Alabama 612; Mississippi 925—almost equal numbers.—Louisiana 1032; Tennessee 262; Kentucky 816; Missouri 217; Arkansas 157; and Florida 617. Now let any man look at the facts. The slave-holding States which lie on the sea coast, and are most exposed to invasion, are filled with slaves, and on the coast the slaves generally are more numerous than the whites. In Virginia, almost all the slaves are in East Virginia, so that on this part of our coast the slaves are about equal in number to the whites. North Carolina, half as many slaves as whites. In South Carolina they are numerous. In Florida as 8 to 10.—In Georgia, Alabama, and Mississippi, all lying on the coast, they are nearly equal in number with the whites, and in Louisiana, more numerous. Now, suppose we were involved in a war with any other nation, the whole of our most defenceless sea board is exposed to an enemy who may land his troops, and arm the slaves, and drive the effeminate and frightened inhabitants into the interior. Consider one moment, that the best sea port on our southern western coast, Charleston, is in a State where the slaves outnumber already the whites, and where they increase twice and a half as fast as the whites; and the best sea port on the Southern coast, New Orleans, is in a state where the slaves also are more numerous than the whites. Now, one of two things must be done.—Either the masters must set their slaves free, and by kind treatment attach them to their interests, or else some foreign enemy will free them, and a scene of murder and destruction such as never was seen on our happy soil, will be witnessed, and slavery will cease by the extinction of the whites. What man in his sober senses can doubt this? Great Britain would have attempted it in the last war had she not had slave-holding colonies in the West Indies where we could play the same game. But now her slaves are free, and she is disciplining the blacks, and enrolling them in her armies, and we easily could see land an army of blacks, that might sweep through the whole Southern country, with fire and sword! Look a moment at the history of the past year. A little band of Indians, united with the runaway slaves, on our Southern frontier, destitute of provisions and arms and ammunition, except what they could procure from the neighboring islands, have defied the military power of the United States—the united force of Southern chivalry. The deeds of valor performed in a contest of more than a year, by all these troops, in contest with a few hundred Indians and negroes,—destitute of nearly all means of defence,—affords a ridiculous commentary on the windy boasts of our Southern Statesmen in Congress. No, the South, when war upon her coast is threatened, is paralyzed with terror for every man thinks of his own wife and children, exposed to be murdered by those whom he has been robbing of liberty and property for years, and they dare not leave their homes. It will be with them as it was in the Southampton insurrection in Virginia, where the people were like sheep flying before wolves. Every heart was faint, and all hands were feeble. What can a people do in their own defence, when the danger is so great that even the women are obliged to bear arms to their beds, and dread every sound lest it tell of some approaching enemy. Better live upon the edge of a burning volcano, than among such materials of overwhelming ruin, as are slumbering in the South, and wait but the touch of some foreign enemy to explode the whole vast magazine. Yes, there are wrongs treasured up there, by injured, abused, heart-broken men and women, that, unless the voice of kindness and gentleness shall allay the fierce desire for revenge, will ere long bring forth a bitter harvest of weeping, and lamentation, and woe, upon their oppressors.

We might go on and show to you that slavery is a system unprofitable to the South, compared with free labor; that it degrades the free laborers of the North; that it is forming rapidly a most odious aristocracy in our land; that its existence threatens the liberty of speech and the press, over the whole union; that it produces moral degradation, impurity, and every form of licentiousness; that religion dies before its withering breath; that its abolition would be safe to the master and beneficial to the slave, elevating and ennobling him in the scale of being; that it would be peculiarly for the interest of the farmers and mechanics of the free States, creating a demand for all their productions, whenever the slaves are permitted to purchase for themselves, more than twice as great as there now is; that no danger is to be apprehended or inconvenience, to either North or South, but that in the beautiful language of the bible,—when we "break every yoke, and let the oppressed go free," then shall our light rise in obscurity, and our darkness be as the noonday; and righteousness and purity and peace and the approbation of man and the favor of God shall crown us with honor and prosperity and every worldly good; and remove those obstacles that now so much obstruct the pathway to Heaven where the blighting curse of slavery exists. But we have said enough.

In conclusion, permit us, in the name of this Society, whose motives and character have been misrepresented, that you will examine this subject and judge for yourselves, whether we are not right. Ambitious politicians may misrepresent us, while they can succeed in gaining popularity by it. The friends and supporters of slavery will heap their unmeasured execrations upon us, but still we believe, that whenever the people of this country, and the free States, have examined this subject, they will agree with us in opinion and unite with us in measures, to promote this glorious cause.

We ask the farmers and mechanics to look at the subject, and say whether a system that degrades the free laborer,—that exalts a proud aristocracy; that gives the rich slaveholder three votes for every five slaves he holds, thus setting up an odious property qualification for voting, and giving the rich power to trample on the poor; a system that must eventually burden us with taxes, to support a standing army, and demand our sons to fill its ranks; a system which by its continuance lays the best and fairest portion of our country open to the mercy of every inva-

ling foe, and thus endangers our safety, whether such a system ought to be continued longer.

Do you ask what can we do? You can speak out on all occasions, so that the slaveholder shall feel that he has no support and sympathy among us. You can endeavor to elevate the colored population of the free States; that they may become respectable and virtuous and happy. You can use your influence to annihilate the oppressive laws of our own State, that tend to degrade those who have secured their freedom, and have caused to dwell with us. You can petition Congress to abolish slavery in the Capital of our nation, to shut up the infamous slave prisons there, and forbid the accursed traffic on our rivers and our sea coast. You can combine your influence by example and precept with thousands who are bearing testimony against this evil, till the South shall feel that the freemen of the North abhor the bloody traffic in slaves; that they abhor the iniquitous system that robs one half of the population of liberty, property, happiness, knowledge, and religion, and sinks them to the degradation of brutes; and when the whole people of the free States shall hold and express these sentiments, Southern men will not resist such an overwhelming tide of public opinion. Slavery will flee away rebuked by the indignant reproof of a free and virtuous community.

To all our fellow-citizens, of every name and profession, we commend these facts and reasonings, and ask for your candid attention and sober unprejudiced judgment upon them, not doubting that it will be granted, and that if you are not fully satisfied that we are right, in all points, you will at least admit that we are not fools, or fanatics, or traitors, but that we are, with yourselves, the honest, sincere friends of our country, and of the rights of men—of men of every nation, and color, and condition on the globe.

GEORGE BEECHER,
JOHN JOLLIFFE,
A. V. HOPKINS,
DANIEL FEE,
DANIEL PARKER,
J. G. ROGERS.

With the exception of the last two or three paragraphs we copy in our paper a letter from Mr. George Thompson, recently published in the Emancipator. It exposes the very singular mistakes into which Professor Stowe fell, while writing the communication which appeared some months ago in the Cincinnati Journal, and on which some comments were made in our paper. It is a pity that our great men when travelling abroad, could not find occupation enough to prevent them from writing letters which need so many corrections.—Ed. Phil.

From the Emancipator.

Professor Stowe and George Thompson.

118 PRINCE-STREET, EDINBURGH, 2

February 25, 1837.

Rev. Amos A. Phelps,

My dear Friend,—I very recently received a number of the Boston Recorder, containing a letter from the pen of Professor Stowe, of Lane Seminary, to the Cincinnati Journal. I immediately wrote the following note to the Rev. Dr. Phelps. Since depositing it, I have received an Emancipator, containing the same communication with editorial comments. I therefore take the liberty of requesting you to give insertion to this letter. I hope the papers which published the letter of Professor Stowe, will do me the justice to insert this also.

Note to Dr. Phelps.

118 PRINCE-STREET, EDINBURGH, 2

February 13, 1837.

Reverend and respected Sir,—I have extracted the following statement from an article in the Boston Recorder, purporting to be a letter from Professor Stowe, of Lane Seminary, Ohio, (lately in this country,) to the Cincinnati Journal:

"I had the pleasure, not long since, of meeting Rev. Dr. Phelps of South Africa, so distinguished by his exertions in the cause of negro emancipation, as well for his ability and success as a missionary. The conversation turned on American slavery, and he spoke in the most decided terms against both the policy and propriety of sending such men as George Thompson to the United States and of the impudence of Thompson, after he went there."

Permit me to enquire if the above is a correct version of the sentiments expressed by you to Professor Stowe, in the subject of my mission to the United States, and my conduct in that country.

I am, very respectfully, yours,

GEORGE THOMPSON.

Rev. Dr. Phelps.

I have this day received Dr. Philip's Reply. Here it is.

(Copy.)

9 WELLS-STREET, HACKNEY, 2

23rd February, 1837.

Sir,—I have to acknowledge the receipt of yours, 13th instant, and express my regret that Professor Stowe should have given occasion to this correspondence. I have written a long letter to the Professor on the subject, a copy of which it was my intention to have sent you; but it has been suggested to me by a friend, a suggestion which has some weight with me, that I ought first to give the Professor an opportunity of doing justice to my sentiments, before I make any complaint against him through the medium of the public journals. I was pleased with Professor Stowe's conversation, and I am sorry for his own sake, and the sake of the cause, that he should have so far misapprehended my sentiments as he appears to have done.

The following is the passage in my letter to the Professor which refers to yourself.

"What I said in reference to Mr. George Thompson, must I suppose have referred to his controversy with Dr. Cox, a part of his conduct in which I thought he acted imprudently, and not to his conduct in America, speaking of it generally, as I was not sufficiently acquainted with the manner in which he acted there, to justify me in passing a general censure on his conduct. The word 'impudence' must have been a misprint for 'imprudence.'"

I am, Sir, yours truly,
(Signed) John Jay Parker.

The Professor at the conclusion of his letter says, "the testimony of Dr. Philip and others, I think, ought to be known." I think so too, and therefore send you this. The Professor adds, "the Cambridge University men, and Rev. Dr. Dickson, of Edinburgh, and several other gentlemen, expressed the same opinion. I have had no opportunity of conferring with 'the Cambridge University men,' and the 'several other gentlemen,' so pompously brought forward by the learned Professor, but I have just returned from an interview with the Rev. Dr. Dickson, and will tell you with what justice he has been misrepresented."

I found Dr. Dickson an invalid, confined to his chamber. I read to him those portions of the Professor's letter, to which his name stands connected, and then inquired if he had "expressed" to Mr. Stowe "the same opinion." The Dr. seemed greatly surprised, and said, "Had my opinion been asked prior to your return to this country, I might have expressed some doubt in reference to the propriety of your measures in America, owing to the things said of you in that country; but once the great meeting in the Waterloo Rooms, this time last year, I have never for a moment doubted the propriety or success of your mission. It is not possible that I can have given the opinion attributed to me."

therefore thought best to forward our memorial to the Senate, and not being sufficiently acquainted with the sentiments of our own Senators in relation to the power of Congress and the right of petition, we concluded to consign it to the care of the Hon. Daniel Webster, Senator from Massachusetts, believing that one who had hitherto enjoyed (and that deservedly) so much of the confidence and esteem of his fellow citizens; being withal a native of the Bay state, the cradle of liberty, the land of our pilgrim fathers, would not hesitate when opportunity offered, to advocate those great sentiments of human liberty and happiness, on which our Constitution is based. Of the fate of this Memorial, we are altogether ignorant. Whether it was presented with or without effort in its behalf, or whether it is yet in reserve for some more favorable moment, we have not the means of informing you. Be this as it may, we trust, that of some, at least, whose names are affixed thereto, it will be found written, "she hath done what she could" for the delivery of such as are bound.

In connection with these details, there are a few things which we wish to suggest in regard to the circulation and return of petitions. In the first place the circulation should commence as soon as practicable, and when commenced should be thoroughly gone through with, and not left to be prosecuted incidentally with the very common plea of "time enough yet." This is every way important, but principally, in order to make seasonable returns, and enable the committee to arrange and forward them to the best advantage. In procuring names each one should be required to write her own proper signature. We are aware that there is often a difficulty about this. We address persons under every variety of circumstances, often where no writing implements are at hand, and the solicitor is requested to put down the name; or if a pencil be produced the letters thus illegibly traced must be copied, lest they should be entirely obliterated. It would be well for each one who engages in this business, to provide herself with a small pocket inkstand, and a ready made pen, to be produced on all emergencies. In regard to the return of petitions, they should be done up in newspaper form with or without envelope, but by no means closed at both ends. To show the importance of this, it is only necessary to state that one roll from a distance of about 30 miles cost us 40 cents postage, another more remote 62 1-2 while another of equal distance was only one cent and a half. The difference arose from the manner in which they were done up. We have entered thus minutely into these matters, because we deem it highly important that they be well understood by all those to whom the circulating of petitions is committed, and we are anxious too, that those, who succeed us in the management of your affairs should be benefited by our experience.

As it respects the address which it was proposed to print having ascertained that the State society had already printed it in a tract form, at their own expense, the committee thought it unnecessary for them to do any thing about it. A few dozen copies were purchased at the Depository, and sent to different individuals in and out of the state.

Having thus laid before you the history of our proceedings during the past year, we trust that you will conclude with us, that the little which we have accomplished affords no ground for discouragement as it respects the future. Enough has been done, to show that with proper effort, at least 15,000 female signatures may be obtained in the State of Ohio, before the next session of Congress. If within the limited sphere of our operations, upwards of 3000 names were obtained, it will be obvious, that the above is a low estimate for the 70 counties embraced within our limits. Allowing 250 names on an average to every county, which is certainly not unreasonable, when we remember that with a very partial circulation of our memorial, 4 or 500 were obtained in some of the more populous counties, and we have the sum of 17,500. But let us not think the average number too large, we would just remark, that in Cincinnati alone 700 names were obtained, and that a petition was presented in Congress from Belmont co, signed by upwards of 2000 ladies.

And now, dear sisters, before closing this report, we beg leave to commend the subject of which it treats, to your most vigorous and persevering efforts. However wide the sphere of operations which may open before you the ensuing year, we believe this measure should not be regarded as one of minor importance. The very efforts which are put forth to counteract it—the torrent of railery and invective flowing down upon us from the pro-slavery party of both sexes; in newspaper paragraphs, on the floor of Congress, at the fashionable coterie, and (too often alas) in the domestic circle, ordained of God to be the nursery of every generous sympathy—of every virtue that should adorn and dignify our race, is sufficient evidence of the importance attached to it by our opponents. By this means, we have access to neighborhoods and families that can be reached in no other way, and are enabled to carry the subject home, to every fireside and every heart. The influence thus exerted in behalf of the oppressed, is vastly greater than we are aware of. Hundreds no doubt whose minds were immured in relation to the nature and extent of American slavery, have been led to reflect upon and investigate the subject by the bare presentation of an Anti-Slavery memorial. In the prosecution of this work we are sometimes met with the enquiry—whether we are indifferent to the safety of the white women and children at the South, in our zeal for the welfare of the colored? We answer, No! by no means! It is for their sakes, no less than for the sake of the poor captives, goaded to madness by the disruption of the tenderest ties, that we thus remonstrate against this system of outrage and pollution. We remember that one of their own statesmen has remarked, that "let but a horn or a hoof break his sword of fowling piece, and every mother clasp her infant closer to her breast." Whence arises this domestic insecurity? Whence, but from that very system which we are laboring to abolish? Will the rumor of our efforts at the capitol, stimulate the slave to deeds of vengeance? No! degraded as he is, he will hail them as opening a door of hope for his relief, and will nerve his soul to the endurance of that bitter bondage under which he groans, in the confident expectation that we cannot plead in vain. And shall we desist, because the popular cry is raised against us, of unlawful interference, unfeminine dictation unprecedented assumption. Ah no! for another cry is in our ears, issuing from the throne of Eternal Truth: "Open thy mouth for the dumb. Plead the cause of the poor and needy." Was it to be expected that with such a warrant in our hands, we could look on woman prostrate, degraded, outraged, and make no efforts for her rescue? We are but performing an imperious and sacred duty; a duty from which, (women though we be) it is believed we shall never shrink, while the necessity enforces the obligation.

While we are thus laboring however, to move the hearts and minds of those who are in authority over us, we must not forget that there is another work to be done, of more powerful urgency, and involving in its consequences vast and more momentous than this. Our appeal is, to the justice, the philanthropy, the moral sense of community. Do we expect that these are more prevalent in the nation at large, than in the church of Christ? Can a government

ostensibly based on the immutable principles of Christianity be expected to change its policy, to "do justly, love mercy, and walk humbly before God," so long as that policy is sanctioned by ecclesiastical jurisprudence? While the church admits to her communion, and even inducts into the ministerial office, those who traffic in the souls of men, and use their neighbor's services without wages, will our rulers and statesmen be persuaded, that the law of love, on which the doctrine of equal rights is predicated, requires the abrogation of slavery? Certainly not. Patriotism may lead them to banish it from the purview of the capitol, but in doing so, there will be no recognition of that divine principle, "whatsoever ye would that men should do unto you, do ye even so unto them." Can any believe that a religion, which permits man, to scourge, and bind and deliver to hopeless bondage his fellow man, is the legitimate fruit of that gospel, which was ushered in with the triumphal song, of "Glory to God in the highest, peace on earth and good will to man." Or that the American church, all stained as it is, with the foulest oppression that ever saw the sun, is virtually the same for which the Saviour bled and died, "that he might present it glorious to himself, not having spot or wrinkle, or any such thing, but that it might be holy and without blemish."

With such a view of the subject, it is not obvious, that our first efforts should be made for the removal of the evil from the church of Christ. Our societies are made up of members from almost every different denomination, and we think that Anti-Slavery memorials to all our ecclesiastical bodies, should be gotten up and circulated without delay, that they may be in readiness for presentation whenever an opportunity is afforded. We are verily guilty, if, with our views of the criminality of slavery, and its unscriptural toleration in the church, we do not remonstrate against it, with an urgency that knows no denial.

Dear Sisters, it is unnecessary to remind you, that the cause to which we are pledged, is one of inconceivable interest and magnitude. For its advancement, all our energies are requisite, and though we be often sneered at, as the tools of artful and designing men, we trust we have pondered too deeply, both its moral and political bearings to be easily diverted from our work. We are responsible to God and not to man, for the talents he has entrusted to our keeping, and the only fitness we ask, to enable us to go forward in this, or any other christian duty, is the Spirit of him, who "came to proclaim liberty to the captive, and the opening of the prison doors to them that are bound." Let us not forget, however, while we here pledge ourselves anew to the interests of suffering humanity, that it is not by might, nor by power, but by my spirit saith the Lord of Hosts, that the systems of iniquity shall be overthrown. To him, we joyfully commit our cause, assured that it will prosper or decline, as he in his infinite wisdom shall direct.

MARIA A. STURGES.

THE PHILANTHROPIST.

CINCINNATI, OHIO, MAY 12, 1837.

Financial Agent.

Rev. Edward Weed is authorised by the Executive Committee of the Ohio Anti-Slavery Society, to act for the present as their Financial Agent. It is expected that he will proceed forthwith to the business of collecting pledges, obtaining pledges or donations from societies or individuals who may not as yet have pledged or paid anything for the year—and also, receiving moneys due on Philanthropist, procuring additional subscribers, &c., &c.

His first tour will be on the Western Reserve. It is hoped our friends will be prompt in the redemption of their pledges: indeed the state of the treasury is such as calls for immediate remittances. This is literally true. We do not say all that might be said; but we hope our friends will understand our necessities.

Chase's Argument.

This is a neat pamphlet of 40 pages. We trust we shall receive orders for it immediately. It should be read every where, especially throughout the Western States. It is a sound and vigorous argument, in excellent style, and well calculated to enlighten the public mind on various important constitutional questions affecting the recapture of fugitives from labor, and the rights of our colored citizens. If we mistake not, it will exert great influence in preparing the way for securing the right of trial by jury to persons claimed as fugitive slaves. Every abolitionist should not only read it himself, but use strenuous efforts to circulate it extensively throughout the community.

The following remarks of Mr. Chase exhibit in a striking light the monstrous power of justices of the peace in questions involving the precious right of personal liberty.

"Has Congress selected individuals fitted by nature and by education for this important trust? Persons of sufficient knowledge, sound judgment and undoubted integrity? Not at all. By one sweeping enactment, it has appointed all the magistrates of all the counties, cities and towns corporate throughout the Union, judges of these grave questions; judges, too, in the last resort; judges from whose decision lies no appeal; judges with whose proceedings, so long as they strictly pursue the Act, no state court and no court of the United States can interfere. And as if this were not enough, the magistrates, in the exercise of this special jurisdiction, are effectually shielded from all responsibility from misconduct. As state magistrates they are not liable to federal impeachment, and as federal officers they are not liable to state impeachment. And if criminally prosecuted, they may protect themselves under their judicial character. Congress cannot remove them from office, for they exercise their powers under the act of Congress in virtue of their offices as magistrates, and they derive their appointment as magistrates, not from Congress, but from the states. Some of them are elected by the people, some are appointed by the executive authority—some are appointed by town or city councils—some hold their offices for a term of years—some are elected annually—some hold during good behavior—some are compensated by salaries—others by fees—but none by the United States. For their services under the Act of Congress, they must make the best bargain they can with the claimants who seek their aid.—To complete the picture, the Act omits to require them to hear the proofs of claim in public, or to pronounce a public judgment, or to keep any record of their proceedings. And before these magistrates, thus generally unqualified, thus always and completely irresponsible, and thus exposed to temptation, this Act of Congress provides that any person may be dragged, by any other person who chooses to set up a claim to him as a fugitive servant, to undergo trial for his personal liberty. To suppose it, would be to rob their names of that reverence with which they have ever been pronounced. Can it be that the states adopted this constitution, knowing and understanding that it authorized the enactment of this or any similar law? If they did, the great principles which had hallowed their recent struggle, were strangely forgotten. We have little cause to boast of the security with which our institutions surround personal rights, so long as this act is held to be sanctioned by the Constitution of the United States."

Special Notice.

The Executive Committee of the Pennsylvania Anti-Slavery Society for the Eastern District, respectfully re-

quest of the friends of our cause, who shall visit Philadelphia as delegates to the various religious and literary bodies to assemble in this city, that they will, on their arrival, record their names and places of residence, at the Anti-Slavery Office, No. 223, Arch street, above Sixth street.

The Emancipator, Human Rights, Christian Witness, Friend, N. Y. Evangelist, Philanthropist, Liberator, and other papers advocating the principles of immediate universal emancipation, are requested to give this notice a conspicuous insertion.

Practical Treatise on the Law of Slavery.—A new work is just coming out, compiled by J. D. Wheeler, esq. of this city. It embraces all the decisions on the subject of slavery in the several courts of the U. S. and the states, with notes and references to statutes, &c. Allan Pollock, Jr. publisher, 92 Fulton street. The fact of such a publication being put forth at this time for business purposes, may be regarded as evidence that the slavery party calculate upon the permanency of the "institution," and are laying plans to administer and sustain it in the most scientific style. We have not seen the work, and shall be much mistaken if this out-work of the citadel will not furnish a most advantageous battery against the very post it was designed to protect. It will be an authentic picture of what slavery is, drawn as a working model for the use of the slave-holders themselves.—N. Y. Evangelist.

Anti-Slavery Cause in Cincinnati.

Our friends in the country frequently make the inquiry how the cause of Human Rights advances in this city. What is the condition of the Press as to its safety from a renewed mobocratic assault? We will now answer such inquiries very briefly.

Among the intelligent and liberal minded the principles of abolition are gradually gaining ground. Such persons are beginning to look on the plan of immediate emancipation as far more reasonable and practicable than they once regarded it. Some have made a further advance—and see, if this plan is not adopted, that the extinction of slavery is hopeless, unless by a bloody revolution. The Colonization scheme, so far as it has been held up as a remedy for slavery, is, if we mistake not, utterly given up. We would not have it understood from this, that the pernicious principles of that scheme are given up by all. Far from it. They are still cherished by our opponents the advocates of slavery now—it is against them that we have to contend—and it is with those who cherish them that our principal contest is. We venture the assertion, that there is not one in twenty of our opponents who is not in favor of Colonization in some form or other. The rest are in favor of slavery in itself—in the abstract and in practice. Whilst it is certain that the opposition of the community generally is softened and giving way, we cannot say the same of that which is found in the churches. We have, so far, no reason to believe, that they are at all moved. Before they stir, they seem resolved almost to "take a bond of fate," assuring them, that the community generally has stirred. They will no doubt come in at last full sail on the smooth water, in the wake of the multitude, and their voices will not be unheard when the struggle is over and the shout of victory goes forth. At present, however, not one of their houses can be obtained for the public exposition of our principles.

As to the safety of the Press from any further mobocratic assault, we believe all danger has passed by: The most sensible of those who contemplated the movement last summer, we have no doubt would not countenance such a thing now. They have thought better of it. There are, to be sure, a few of the baser sort among us, who use swelling words and threaten a great deal about what will be done; but they would not venture on any public riotous enterprise—they would attempt nothing higher than some midnight depredation or clandestine injury. We now believe, that in this city, we shall soon have a fair field—and that the cause of emancipation, if it be not openly espoused by a majority, will not be resisted with brute force. There is but one thing wanting to bring about such a state of feeling in this community as every good citizen ought to desire: It is pecuniary satisfaction for the damage done to property during the reign of Force set up last year. This damage cannot have been less, taking in all things, than *Two Thousand Dollars*. Suits have been commenced by those on whose property the trespasses were committed, with a full certainty if Justice be done, of recovering the amount to which they are entitled. But the commonest magnanimity would require that full satisfaction be made by those whose ill judged course (to say the least of it) led to the damage. Many of them are among our wealthiest citizens, who would scarcely feel the amount. We know of nothing, that would more contribute to a restoration of the good name of this city, or be more honorable to the men themselves, than an unforced and voluntary satisfaction to those whom they have injured in their property.

Cincinnati was deeply inoculated with the spirit of slavery. Her intimate commercial intercourse with the lower country, had almost exterminated any thing like a regard for the great principles of equal rights and republican liberty asserted in the Constitution of this state. Men who were openly in favor of slavery—and of the public prostration of the constitutional rights of our own citizens in order that it might not be talked about and its evils examined, had been led to establish their presses here. If they had received their commissions from a Southern vigilance committee—or had been residents of Vicksburg or any other Southern village that has outstripped its neighbors in deeds of violence and blood, they could not more boldly have advocated the reign of Force and the abrogation of Law. But, it is believed, better times are coming. These slavery presses we believe will sink into contempt. The good sense of the community will triumph—the "demons" we trust will be cast out and this beautiful city will be seen clothed and sitting in her right mind, at the feet of Liberty—familiar once more with the glorious principles which ushered her into the world.

Long Articles.

A good friend, parting with us at Mount Pleasant, exclaimed, "do not give us too many long articles!" We know the aversion of people to long articles, but our readers must excuse us, if in this number and several following numbers, they should find pieces which do not altogether comport with their notions of brevity.

In our paper of this week, we publish by request an Address to the inhabitants of Clermont County, by the Executive Committee of the county Anti-Slavery Society. It is well worth a perusal. There are facts, and arguments in it which should be deeply pondered.

We have on file two more letters from John Quincy Adams, caustic and full of interest. We shall commence publishing in our next. They are very long, but none the worse for that.

Other articles of considerable length, but whose importance demands their insertion, have been accumulating during our absence, and shall appear as soon as we can make room for them. American readers must make up their minds to be as long winded, as American writers.

To Correspondents.

We have a formidable list of communications on hand—many received before, others during and since our Anniversary. We concluded it would be better to defer

the publication of the former until our return, that we might have the supervision of them ourselves. Correspondents must have patience. Meanwhile we rejoice that their affections are so deeply enlisted in the cause of universal liberty.

"Cana," shall be attended to as soon as possible. The requests shall be complied with. We intend to make such selections from the various pieces furnished, as we think will be agreeable to our readers. We cannot but highly respect the urgent zeal and amiable spirit of the writer.

Honor only, when Honor is due.

A writer in the New York Observer, in the course of some remarks in relation to that clause of the Constitution which prohibited the slave-trade after a certain period, asks, "why should Great Britain be lauded for the philanthropy and success of her 'diplomacy' with Spain and Portugal, and all praise be withheld from Virginia and Massachusetts, Pennsylvania and New York, for the prior and superior success of their negotiations with South Carolina and Georgia?"

Whatever amount of praise Great Britain may deserve, we imagine it will not be difficult to show that the states mentioned, are entitled to far less praise than the queries would seem to think their due.

From Yates' minutes of the Federal Convention of 1787, published in Elliot's Debates, we learn, that the provision reported in relation to the importation of slaves was at first general, "that such importation should not be prohibited," without confining it to any particular period. It was rejected by eight states—Georgia and South Carolina voted for it. The delegates from these two States then declared that their states would never agree to a system which should put it out of their power to import slaves; and of course they would feel themselves bound to withhold their assent from such a system. Here was a difficulty. A Committee was at length appointed, consisting of one member from each state. They were instructed to take this part of the system under consideration. Another proposition previously reported was also referred to them; which was, that "no navigation act shall be passed without the assent of two thirds of the members present in each house." This proposition was designed to secure the interests of the commercial and staple states against the power of the Eastern states; and of course these wished to reject, they to retain it. Luther Martin, a delegate from Maryland, was a member of that committee. A single sentence from his report will show to what extent philanthropy and justice were qualified by motives of interest. "I found," he says, "the eastern states, notwithstanding their aversion to slavery, were very willing to indulge the southern states, at least with a temporary liberty to prosecute the slave-trade, provided the southern states would in their turn gratify them by laying no restriction on navigation acts." The result was, a great majority agreed to a report, by which the slave-trade was to be licensed for twenty years, and the restrictions on navigation acts omitted. So it seems that, for an equivalent, the eastern states consented that a system of piracy should continue for twenty years, tolerated by the Federal Constitution, until Georgia and South Carolina should have enriched themselves with its profits. If there was philanthropy in this it was not of the purest kind—it by no means avoided the appearance of evil.

The writer in the Observer makes some strictures on the New York Evangelist for saying, that Virginia "has given painful evidence that her readiness to cut off the supplies from Africa arose from a desire to secure to her own citizen breeders the monopoly of the continent." We will not go so far as this: we are willing to believe that there is a fearful degeneracy in the people of Virginia, that however painful they may now consider the domestic traffic in slaves, their conduct, is not the fair exponent of their ancestors' motives in desiring the abolition of the foreign slave-trade. But the New York Evangelist is not singular in its interpretation of the motives of Virginia. South Carolina and Georgia once seemed disposed to adopt a like interpretation. Mr. Madison, in one of his speeches in the Convention of Virginia, represents the gentlemen from these two states, as arguing in this manner. "We have now liberty to import this species of property, and much of the property now possessed, has been purchased, or otherwise acquired, in contemplation of improving it by the assistance of imported slaves. What would be the consequence of hindering us from it? The slaves of Virginia would rise in value, and we would be obliged to go to your markets." Was Virginia so blind as not to see this? and were all her people so rigidly virtuous as not to desire such a result?

The late Judge Mills of Kentucky, of the Court of Appeals, the highest judicial tribunal, of that State, in a cause where one claimed as a slave was litigating for her freedom, on the ground, that although she was born a slave in Kentucky, she had been made free by the laws of Indiana, (the ordinance of '87,) whether she had been carried by her master, makes this remark—

"If the right [of freedom] has gone to the slave himself, and there is no law for remaking him a slave, it is evident his freedom would continue; his removal to Kentucky notwithstanding."

Again, "If these rights [all civil and conventional rights, except the privileges of office and suffrage] are once vested, in that [Indiana] or any other portion of the United States, can it be compatible with the spirit of our confederated government to deny their existence in any other part?"

The reasonableness and good sense of the opinion above set forth I presume no one will deny in theory. Let us test it by a supposed case. A slaveholder, with knowledge or without knowledge beforehand—it makes no difference—brings his slave into Ohio or any other of the free states, where the laws set him free. The slave either through ignorance of his rights, or from fear does not assert them. The master knowing their existence, and that the slave is fully entitled to his liberty, takes back the slave to the South and retains him and all his posterity in bondage.—Now we ask, where is the real difference, in spirit or conduct, between such a slaveholder and the kidnapper on the coast of Africa, who either lies in ambush on shore for the natives, or entices them on board the slave-ship, and then hurries them off to sell them into servitude in Rio Janeiro or Havana? Such cases are occurring every day in the free states. Is it not time that the legal effect and moral character of such conduct should be fully known and properly appreciated? If this be kidnapping of the most cool and deliberate kind, it ought not to be covered up. It prevails among members of the church to a great extent. I ask dispassionately, can it be shown that there is any essential difference between such kidnapping and that which prevails on the coast of Africa, and which by the laws of all civilized countries is declared piracy, and punished with death? An answer is asked for by

AN ENQUIRER.

* Rankin vs. Lydis, 2 Marshall's Rep.

NOTICES.

The Clermont County Anti-Slavery Society will hold its Third Quarterly meeting at Bethel on Friday the 26th inst. the public are invited to attend.

Rev. JOHN DODD, of Flint River, Genesee county, Michigan, is authorized to act as Agent for the Philanthropist in that vicinity.

Mr. E. V. CARTER, of St. Clair, St. Clair county, Michigan, is authorized to receive subscriptions and make remittances for the Philanthropist.

Rev. DANIEL PARKER, is also duly authorized to act as Agent for the Philanthropist.

Dr. J. S. WATSON, of Somerville, Butler county, is appointed and duly authorized to act as Agent for the Philanthropist in that vicinity.

DAVID POWELL, is appointed Agent for the Philanthropist, in Steubenville and vicinity.

LETTERS RECEIVED SINCE APRIL 28.—Chas. Clapp, J. Shepherd \$10, Geo. Carter, M. R. Robinson, N. Brown \$2, P. Vanardal \$10, J. Templeton \$3, N. M. Thomas \$2, Thos. Hibben \$3, A. D. Lilly \$2, Wm. Gillespie \$5, H. S. Gillet, C. T. Munson \$2, E. V. Carter, Post Masters—Jeffersonville and Lockport.

Receipts for the Philanthropist.

per M. R. ROBINSON, Financial Agent.

Abraham Beede,	\$2 00
Abraham Shuter,	2 00
David Bishop,	1 00
L. C. Ford,	2 00
Luke Dewitt,	2 00
J. C. McCoy,	2 00
A. Brook,	2 00
David A. Bacon,	2 00
O. K. Hawley,	2 00
Thomas Kirkwood,	2 00
George Ayres,	2 00
Joseph McKittrick,	2 00
Thomas Milligan,	2 00
William Wilkin,	2 00
James Gowdy,	2 00
Jewel Wood,	4 00
J. B. Johnson,	2 00
John Paxton,	2 00
Robt. Hanna,	2 00
Thomas Lee,	2 00
John Olmstead,	2 00
William Sharp,	2 00
George Craig,	2 00
William Lee,	2 00
Alex. Hammond,	2 00
J. B. Taplin,	2 00
Joseph Cole,	2 00
Matthew Gillespie,	2 00
Dr. Boyd Emery,	2 00
William Johnson,	2 00
James Findley,	2 00
John Jamieson,	2 00
Carmel Anti-Sl. Society,	4 00
Samuel Mitchell,	2 00
Mark Strickland,	2 00
Aaron Tomlinson,	2 00
Robert Wilson,	2 00
Wm. Kamaghan,	2 00
Robert Taggart,	2 00
J. B. Cole,	2 00
Isaac Waddle,	2 00
Joseph Ingraham,	2 00
W. W. Bancroft,	2 00
Lemuel Rose,	2 00
Samuel P. Johnson,	2 00
Joshua Maule,	2 00
Charles Wright,	2 00
Solomon Jinks,	2 00
Sinithy Hopkins,	2 00
Jonah Sands,	2 00
Lewis Miller,	2 00
William Gardner,	2 00
H. McMasters,	2 00
E. Martin,	2 00
Dr. Joseph Cole,	2 00
William Duval,	2 00
Dr. Jonathan Leatherman,	2 00

NEW BOOKS.

JUST RECEIVED AND FOR SALE at the Depository of the Ohio Anti-Slavery Society, West side of Main street, second story two doors North of Sixth, Cincinnati.

BOUND VOLUMES.	Single copy
Archy Moore, 2 vols.,	\$1 25
Narrative of Charles Ball,	1 12
Godwin on Slavery,	62
Lectures of George Thompson, with a full report of his discussion with Mr. Borthwick,	50
A new edition of Mrs. Child's appeal, revised by the author, at the reduced price of	37
Five night's Discussion between George Thompson, Esq., and Rev. R. J. Breckinridge,	37
An inquiry into the character and tendency of the American Colonization and Anti-Slavery Societies, by the Hon. Wm. Jay, 4th edition,	38
Life of Granville Sharp, by C. Stuart, ornamented with a beautiful copper-plate likeness,	37
Anti-Slavery Record, vol. 1, neatly bound, with an Appendix, making 174 pages,	31
Right and Wrong in Boston,	31
Rankin's Letters on Slavery in the U. S.,	25
Testimony of God against Slavery,	25
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